INCIDENTS

IN THE HISTORY OF THE

THEOSOPHICAL MOVEMENT

Founded in New York City in 1875 by H. P. Blavatsky, continued under William Q. Judge, and now under the direction of their successor Katherine Tingley

---

BY

JOSEPH H. FUSSELL

SECRETARY UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

Lecture given at the Isis Theater, San Diego, California, under the auspices of The Aryan Theosophical Society

---

Published by

The Aryan Theosophical Press

International Headquarters, Universal Brotherhood and Theosophical Society

POINT LOMA, CALIFORNIA

Price 15 cents

INTRODUCTION

THE incidents related in this pamphlet are only a few of those connected with the history of the Theosophical Movement; only the fringe of the subject has been touched; yet we feel they will serve to make clear something of the real purpose of this Movement, and of the basis and motives underlying the many attacks that have been made upon it, and thus remove some of the misconceptions that have arisen in the minds of the public. In the limited space of a pamphlet many matters of vital interest and importance must perforce be omitted, a full account of which will be given later by Katherine Tingley in her book *The Conspiracy Against the Theosophical Society and its Leaders,* which she has in preparation and which will contain many startling revelations of the persecution which Theosophy and its Leaders have endured from many unsuspected sources.

Yet even herein is shown the truth of the old saying that a lie two hours ahead of the truth is hardly to be overtaken. Jesus is said to have declared, "I came not to bring peace upon the earth but a sword," and the same is true in degree of every presentation of Truth pure and undefiled; yet his mission was peace, good will to men; and so too the mission of Theosophy is peace, universal brotherhood.

Every new effort for the benefit of Humanity has its enemies, not only among those who are wilfully so, because they feel their selfish interests are threatened, and who take a positive delight in circulating false stories, but also the misinformed and the ignorant. For these latter, there is indeed hope that with knowledge, with the spread of correct information, their attitude may change to one of tolerance, if not of acceptance. But where in the scheme of evolution shall we place the former? Then too, religious prejudices, resulting usually from heredity and education, are often honest and even though resulting in persecution can be met in the open field; but gossips and scandal-mongers, and purveyors of anonymous and false accusations — what condemnation is too strong for such? In human shape they may truly be, but partaking of human nature, at the core of which is the divine spark? Would it not be a libel on humanity so to label them. And how much better are those who know of and permit these things, or who claim an inner knowledge of the truth, and to have clairvoyant powers and an insight into human nature? Shall they escape the divine Justice of Karma?

Theosophy teaches Brotherhood; Universal Brotherhood is the first object of the Theosophical Movement. But what is Brotherhood? Is it Brotherhood to close one's eyes to the dangers that threaten our fellows? Is it Brotherhood to permit a degenerate or moral leper to enter the sanctity of your home, to associate freely with your innocent children and to exercise unrestrained his evil influence over them and possibly to ruin them? Is it Brotherhood to permit one suffering from a contagious loathsome disease to sit down and drink out of the same cup with you, and to mingle with the members of your family? No, true Brotherhood is not mawkish and foolish sentimentality. Brotherhood, from a Theosophical standpoint, which is consistent with the highest common sense, means and includes *justice,* it means brotherhood and justice to the

children, the innocent, the weak and the ignorant. It means responsibility on on the part of those who know for those who do not know. A true brother is not afraid to remind another of his mistakes for fear of arousing harsh feeling, but warns both him and others lest he do harm.

In the grand scheme of evolution we are all here for a purpose, and to accomplish that purpose requires that we cultivate only that part of our nature that will endure, the immortal, divine part; it requires that we follow only those things that purify and uplift, that make us better men and women, better home makers in the most sacred sense, better citizens.

Katherine Tingley teaches that anyone who professes to work for Theosophy or defend the Theosophical teachings and movement, who attempts to convey to others the idea that he is cultivating spiritual powers or living the spiritual life, but who neglects his sacred obligations to his family or any of his duties, is wilfully and woefully going contrary to the teachings of Theosophy. Katherine Tingley declares that it will require the most strenuous efforts during this and the next generation to undo fully the evils resulting from the promulgation of counterfeit Theosophy.

We as students of Theosophy, the Divine Wisdom, believe in the widest tolerance, but we have a duty to perform and as H. P. Blavatsky has said, "The duty of a Theosophist is to do his duty by every duty," to protest against evil in every form and wherever found, and not merely to protest, but to protest along corrective lines. Surely this must have been in the mind of Jesus, when he drove the money changers out of the Temple. Is the Galilean teacher to be blamed for rebuking and refusing to be a party to those who would impose upon the people with their pretence to possess the divine wisdom? Yet I doubt not, in his day were to be found those who exclaimed, how unbrotherly! And none the less important is the duty of Theosophists to protect the temple of Truth and protest against anything that may lead away from the clean honorable path in life.

There are many, very many, in the world today who seek to have their conscience lulled to sleep, to be cajoled into the belief that both God and Mammon can be served at the same time, that there is still a way in which they can gratify the demands of their lower nature and yet keep up the pretence at least of being students of the higher wisdom. But it is deeds, not words, that the world needs with its poor suffering humanity. Not the prophesying of smooth things, the speaking of comfortable words, the prophesying of deceits — but the plain and simple truth, the protest against evil, the helpful words that encourage and inspire to a renewed effort.

And therefore it is that these Incidents are related. STUDENT

FROM THE SAN DIEGO "UNION," APRIL 5, 1910

J. H. FUSSELL lectured at the Isis Theater on Sunday night under the auspices of the Aryan Theosophical Society, giving "Some Incidents in the History of the Theosophical Movement." Mr. Fussell lectured for an hour and thirty minutes, but so intensely interesting were the incidents he related, many of them dramatic in their situations, that he held his large audience from start to finish.

He spoke of the conditions existing in the world when Madame H. P. Blavatsky first came in 1875 to New York to found there the Theosophical Society; the message she had to materialists, spiritualists, church-goers, scientists, and of the friends and the enemies she made out of these bodies. Of especial

interest were several statements written by Madame Blavatsky to and of her faithful colleague and successor, William Q. Judge, and particularly a sketch of the history of the esoteric section, which Mr. Fussell gave by permission of Mrs. Tingley, who is the present Head of the reorganized Theosophical body. The interest of the audience was marked when the lecturer read the pledge or obligation which is exacted of all members of this inner body.

A description of many of the attacks upon the Theosophical Society and its Leaders and of the growth and progress of the Society was full of interesting historical information.

In introducing his subject Mr. Fussell said:

"This that I am going to read to you tonight was being prepared as a pamphlet for the information of our new members and inquirers as a brief account of certain facts of the true history of the Theosophical Movement. At the request, however, of a citizen of San Diego who is conversant with some of the facts herein told and who suggested that on account of San Diego having been the theater of so many incidents connected with the Theosophical Movement, such as, for instance, the libel suit against General Otis and the Los Angeles *Times*, and many other attacks against Katherine Tingley and the Theosophical Society, our friends who attend our Sunday evening meetings at Isis Theater would be interested in these facts, I have selected a certain portion of the pamphlet to read to you this evening.

"And in writing this it has been my endeavor to present the facts so clearly and faithfully that those earnestly seeking the truth may know where to look for it, and not be misled by any who misuse the name of Theosophy."

INCIDENTS IN THE HISTORY OF THE THEOSOPHICAL MOVEMENT

NO one familiar with the world of thought as it is today, and able to look back thirty, forty, or more years, but is amazed at the enormous changes that have taken place. The younger generation of today can have little conception of the condition of things that confronted their forefathers or the opening into new realms of thought and research and invention that have changed the whole face of the world, and are so common today.

On thinking of Madame Blavatsky and how to present to you a picture of her work there comes to my mind as an illustration a great scientist, far ahead of his time, making a great discovery — something that would benefit all his fellowmen — that if it could be applied would remove the sorrow and heartache of the world, and lift the burdens from the sad and weary. Moved by the knowledge of this great discovery would he not seek every means to bring it to the attention of the public? So it was with Madame Blavatsky and her discovery of the truths of Theosophy. Energized by these, and by her great love for humanity, she sought to give some of her knowledge to the world, so that a new order of things might come to be.

From her writings, and from the testimony of those who knew her, the evidences are plain to everyone who will choose to look, that she had not only a great store of knowledge, but a great insight into the needs of the world. Her keen powers of perception are acknowledged even by her worst enemies, and those who have some appreciation of her motives and efforts can value to some degree the vast extent of her knowledge.

H. P. Blavatsky's message to Materialists, Spiritualists, Church-goers, and Scientists — Friends and Enemies.

At the time she came to America with the purpose of forming the Theosophical Society, materialism was at its strongest, but in its ranks she saw a tremendous power. Many of the followers of materialism showed an honesty and sincerity of purpose that in many believers in things spiritual were sadly missing. Most of the materialists had come out of the Churches, unable to accept the teachings on faith, and finding little in the actual practice of Christianity that would warrant accepting the lives of its adherents as proof of the truth of their beliefs. As an example of one of these honest doubters, but a man who according to his knowledge sought to uplift his fellows, we may mention Robert Ingersoll, and while we cannot agree with his position in every particular, yet it must be conceded that he was a man who had the courage of his convictions, even though by following them he should cut himself off from all hopes of a future life; and there were many like him, and others giving up their hopes and sinking down into despair because they had found nothing in their association with the Churches that would develop the spiritual side of their natures, and not knowing where to turn, going to the other extreme, ignoring the soul — that which directs man's life — and seeking to depend entirely upon the reasoning of the brain mind as the only way whereby man might learn the truth.

Those who have studied Theosophy know that Madame Blavatsky came with a great message for all of these, and in spite of her criticism of the materialistic standpoint, she recognized in the sincere followers of that system an earnestness and a desire for better things that called out her warmest sympathy and her strongest efforts to open their eyes to the deeper truths of the inner world that lies behind and beneath the material.

However, she realized that her time was limited. She had so much to give out, it was her mission to touch not simply one phase of the thought of the world, but to strike a chord that should find an echo in the hearts of all. To throw her whole efforts in one direction would have been to defeat her great mission of presenting the all-comprehending truths of Theosophy which are for all classes — all phases of thought.

Turning now to what in a sense is the opposite extreme from materialism, there are and were in the spiritualist ranks hundreds of honest men and women, many of whom had also drifted away from the churches because their teachings could not satisfy them, and had chosen another path. Madame Blavatsky had a message for these also and just as in the case of the followers of materialism, she sought to quicken them to recognize the truths of the inner spiritual world, so in the case of the spiritualists she called attention to the same spiritual world, and warned them that that which they were investigating was but another world of finer matter just beyond the confines of this, and that the soul when it leaves the body does not return until the time comes for its next rebirth into earth-life, when it takes up a new body. It has been held by some that because Madame Blavatsky investigated Spiritualism that therefore she indorsed it, but such is very far from the truth, as every student of her writings knows. In Theosophy is to be found an explanation of the phenomena of Spiritualism, and once that explanation is understood no one who is seeking the path of true spiritual enlightenment will continue to investigate along such lines. There are many earnest and honest characters among the followers of Spiritualism, but there are some of whom, unfortunately, this cannot be said. It was part of the mission of Madame Blavatsky to point out the dangers that there are in following this line of research, and that true spiritual knowledge does not lie in this direction.

We have said that in the ranks of both materialism and spiritualism there were many seeking the truth and naturally, as the world is today, there were also many seeking prominence, desiring leadership, aggressive against anything that should be contrary to their preconceived ideas. Hence it is that out of the ranks of these two movements, Madame Blavatsky found many antagonists; but also many friends; some who, leaving materialism or spiritualism behind, found in Theosophy that which they had vainly sought along one or other of these two opposing lines of thought.

Then too, Madame Blavatsky had a message to the great body of church goers which in a sense lies between the extremes of materialism and spiritualism and so many of whom are kept in apathy, content merely with sophistry, that by their belief and by following certain prescribed forms their souls will be saved. Not so however, with all; many, while still remaining within the fold were searching eagerly for the truth, and they gladly welcomed Theosophy which revealed to them the real meaning of the nature and mission of Jesus upon earth.

But out of the ranks of church-goers have also arisen many of the bitterest antagonists that Theosophy and especially its Leaders, Madame Blavatsky and her successors, have met with. I shall have something to say of these

later. We do know, however, that intolerance exists even at the beginning of this Twentieth Century as it existed thirty-five years ago when Madame Blavatsky first came to this country. It is as though the persecutors of the truth were alarmed lest it should prevail and cause them to lose their privileges and fancied rights. What a picture of the condition of slavery to error that there should be this antagonism against a messenger of truth!

Another class we must refer to, for out of it too both friends and enemies have arisen. I speak of the great body of Scientists, which includes some of the greatest lovers of truth, willing to sacrifice anything in its search, yet dogmatic, jealous of anything that arises from outside their ranks or threatens to overturn one of their pet theories. Every year however is revealing more of the light that Theosophy has shed upon this world of science; every year new corroborations are being made of the truth of Madame Blavatsky's statements. Every year the wisdom of the ancients is receiving fresh vindication and modern science is approximating more and more to the knowledge of forgotten times.

This was the condition of things in which Madame Blavatsky found herself during the first years of the Theosophical Society. The pressure of antagonism was heavy against her everywhere, and not only were individual representatives, and in a sense the bodies as a whole (materialistic and spiritualistic and church bodies) doing their utmost to silence her message, but the newspapers (doubtless in part because of their readers and in part because of the views of their editors — for only a few are truly independent of influences from these quarters) did their share in the unbrotherly work, and by attempted satire and ridicule sought to drive Madame Blavatsky from the field.

The casual reader knows nothing of the almost overwhelming effort that was made against her from all quarters as if by concerted action. The psychological influence of this wave of persecution spread far and wide; yet Madame Blavatsky never faltered, never stopped pouring forth her volleys of truth — her shot and shell from the arsenal of the ancient wisdom.

H. P. Blavatsky's work in India. Temporary Headquarters at Adyar. Coulomb plot exposed. Psychical Research Society's Report based on statements of self-confessed forgers and perjurers.

After Madame Blavatsky had formed the Society which, as said, attracted many from different ranks of thought, she went to India and there created wide-spread interest among the most progressive minds, both English and native; and here again she found both friends and antagonists. The light from her torch was too brilliant and the power of her work too great for the missionaries. It threatened their influence, their very livelihood, and so (probably under the advice of colleagues in America and Europe) they busied themselves in decrying her and in seeking to make her appear as a charlatan and a fraud.

This was in 1884. Madame Blavatsky had established her temporary Headquarters at Adyar, Madras (India) — which were paid for and built up very largely by American money, many of the donors and subscribers to the establishment of these Headquarters for India being American members who later supported William Q. Judge against the attacks made upon him by Mrs. Besant, Col. Olcott and their associates, and who at that time took no pains to hold or make any claim upon the temporary Indian Headquarters which they had so largely helped to build up, but which are not now regarded by

the true followers of H. P. Blavatsky and W. Q Judge as a center of any importance for the true advancement of Theosophy in the real sense of the word.

When Madame Blavatsky left India she established her Headquarters at London, where she remained until her death.

The greatest scandal that was ever associated with the name of Madame Blavatsky came from the efforts of two poor homeless and destitute French people — M. Coulomb and his wife. Appealing to Madame Blavatsky in Bombay for food and shelter, she not only supplied their immediate necessities, but gave them employment in the Indian Theosophical Headquarters as caretakers, only to be met very soon by base ingratitude and scheming on the part of these two adventurers.

Madame Blavatsky, leaving the Headquarters to return to Europe, this man and his wife were placed in charge of the building in her absence. It is not necessary here to tell the whole story — how the man, a clever carpenter, cut a hole in the wall between two rooms, made sliding doors and panels with the attempt to show that Madame Blavatsky had used trickery to impose upon the public. That this was a plot, pure and simple, does not require further explanation than to state the following facts: a short time previously, the woman, Mme. Coulomb, had been discovered in the attempt to extort money from some members of the Theosophical Society. In one instance she succeeded in this, but on this being put a stop to by Madame Blavatsky, Mme. Coulomb, in the hearing of reliable witnesses, swore that she would have revenge.

It was afterwards learned and published in the Madras *Daily Mail* that the missionaries of the Madras Christian College had offered to pay Mme. Coulomb a thousand rupees to procure certain letters of Madame Blavatsky. Both M. and Mme. Coulomb later, when their actions were exposed, confessed to this plot; the letters which Mme. Coulomb turned over to the missionaries were proved to be forgeries; the sliding doors and panels made by M. Coulomb were such that they would not work except under the heavy blows of a mallet; and the false testimony of these two people was met and refuted by a large number of reliable and responsible witnesses.

This was the state of things when a young and beardless youth, just out of college, arrived upon the scene as the agent of a society then recently founded in England, which was anxious to make some investigations that would attach importance to its proceedings. This young man was Mr. Richard Hodgson, agent of the Psychical Research Society. He arrived at the Indian Headquarters a few days after William Q. Judge, the latter having been sent by Madame Blavatsky as her agent to investigate the plot.

When Mr. Hodgson arrived the hole in the wall had been closed up, the sliding doors and panels removed, and there was no trace of them whatever left for him to see; yet he gives a drawing of these, which in his report, afterwards adopted by the Psychical Research Society and published in its proceedings, he claims to have made " from measurements of my own." This sketch, however, is a duplication of one made by William Q. Judge and pirated by this young man.

This is the ground-work upon which the Psychical Research Society based its calumnious report on the character and work of Madame Blavatsky. It is not difficult to see how the intolerant appetite of persecuting enemies was fed by these false statements or that the sensational papers all over the world published the alleged exposé of the Theosophical Society. But so far as I

know there were no papers in this country interested enough to seek for Madame Blavatsky's answer to these accusations or to publish what her friends had to say for her vindication; and so it is that even today every now and then one hears an echo of this Psychical Research Society Report (which so far as I know still exists upon their books) though as shown again and again it is absolutely worthless, based upon the false statements of self-confessed forgers and ingrates and upon the word of a young man who does not scruple to claim the drawing of another as his own.

DR. ELLIOTT COUES ATTACKS W. Q. JUDGE. HIS LIES NAILED. EXPELLED FROM SOCIETY. NEW YORK "SUN" PUBLISHES LIBEL AGAINST H. P. BLAVATSKY — LATER PUBLISHES HONORABLE RETRACTION.

I have already spoken of the general attitude of the scientists and out of their ranks was found to be one of the bitterest enemies of the Theosophical Movement — at first posing as a friend and possibly sincere in his adherence to the Theosophical teachings — a man of intellect and ability, but with the lurking seeds of ambition in his nature and a desire to lead.

When Madame Blavatsky left this country for India, there remained in charge of the work William Q. Judge, and as Madame Blavatsky herself said when writing to the American members in 1888, it was to him alone that was due the preservation of Theosophy in America.

The man to whom I now wish to refer, Dr. Elliott Coues by name, was a well-known scientist in Washington, D. C. Desirous of power and supreme authority in the Theosophical Society in the United States, he wrote to Madame Blavatsky, first suggesting that she place him in authority and depose William Q. Judge from his position, then accusing William Q. Judge and threatening that unless he were placed in authority he would ruin the Society. Anyone who knows Madame Blavatsky knows that she was never to be swerved from the path of justice, nor to be moved by threat, nor would she desert a faithful pupil and colleague such as William Q. Judge ever proved himself to be; and because of this un-theosophical attitude, contrary to the principles of Theosophy, on the part of Dr. Coues, she summarily expelled him from the ranks. Seeking to carry out his threat, and destroy the Theosophical Movement, this man gave false, libelous information to the New York *Sun,* defaming the character of Madame Blavatsky. This was published, and immediately libel proceedings were commenced by William Q. Judge on behalf of Madame Blavatsky, against this paper, the New York *Sun.* While the libel suit was still pending, not having yet come to trial, Madame Blavatsky died, which technically annulled all proceedings, leaving the paper free, and Madame Blavatsky's memory to that extent unvindicated.

The following is one of the most interesting of the incidents in the history of the Theosophical Movement. Shortly after Madame Blavatsky's death the editor of the New York *Sun,* Mr. Dana, took advantage of an opportunity that was offered him of learning some of the facts regarding Madame Blavatsky and her character and work, and in accordance with his high principles, and the high standard of honor for which he was always noted, voluntarily published the following editorial in the New York *Sun* of September 26th, 1892:—

> We print on another page an article in which Mr. William Q. Judge deals with the romantic and extraordinary career of the late Madame Helena P. Blavatsky, the Theosophist. We take occasion to observe that on July 20th, 1890, we were

> misled into admitting to the *Sun's* columns an article by Dr. E. F. Coues of Washington, in which allegations were made against Madame Blavatsky's character, and also against her followers, which appear to have been without solid foundation. Mr. Judge's article disposes of all questions relating to Madame Blavatsky as presented by Dr. Coues, and we desire to say that his allegations respecting the Theosophical Society and Mr. Judge personally are not sustained by evidence and should not have been printed.

As before with other attacks, many papers had published references to Dr. Coues and the bitter attack against Madame Blavatsky in the New York *Sun,* but I do not know that any published the *Sun's* editorial retraction, or even made reference to it. It would appear that they had interest only in what might tend to the defamation of Madame Blavatsky, but not in the correction of the false report and the vindication of her character, and so it was that the adverse comments that were made generally throughout the country to some extent even now still remain in the minds of those who may read them.

Outside Madame Blavatsky's students, and the students of her successors, William Q. Judge, and Katherine Tingley -- those who are giving their energy and time to the furtherance of the Theosophical Cause, there are but few who realize the magnitude of Madame Blavatsky's work. Her writings alone are colossal in the extent of mental territory they cover, and the marvelous light that they shed upon the great problems of existence. Her *Isis Unveiled* called forth a storm of criticism, for as she said in the preface it was "offered to such as are willing to accept truth wherever it may be found, and to defend it, even looking popular prejudice straight in the face." It was the first great challenge of Theosophy, the Ancient Wisdom Religion, to dogmatism, both of science and theology, and a challenge to sham and superstition wherever found. The greatest of her works followed some years later, in 1888, *The Secret Doctrine,* a work colossal in its magnitude, revealing a scheme of evolution in which the Darwinian theory, so far as it is true, is but a chapter, and embracing not only man, but worlds and systems of worlds. What were looked upon by superficial and prejudiced people when these books were first published as so many vagaries and wild dreams, are yearly receiving corroboration as scientific fact. For her students she wrote *The Key to Theosophy,* and for those who sought the path of the inner spiritual life she wrote *The Voice of the Silence.*

H. P. Blavatsky the central figure and Teacher. Aided by W. Q. Judge, who alone responds to inner purpose of Theosophical work.

In speaking of the formation of the Theosophical Society in 1875 it must be remembered that it was for this purpose that she came to America; that the plan was hers, but that unfamiliar with conditions in Western countries she instructed Col. H. S. Olcott and William Q. Judge to attend to the details of its organization; but it was she, Madame Blavatsky alone, who had the knowledge which was to be the basis and the guide of the present Theosophical Movement, and this she had not only from her studies and travels, but from her Teacher — one of the few men now living who have knowledge of the deeper truths of life — the wisdom possessed by the ancients, not recorded in books, or handed down in archives, but passed from one to another down the ages by word of mouth, and whose representatives today stand back of and

are sustainers of the present Theosophical Movement, as represented by Katherine Tingley and the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY. Col. Olcott, whom Madame Blavatsky met shortly before she formed the Theosophical Society in New York, had up to that time known nothing at all about Theosophy. While we have every reason to believe that he was sincere, yet we have no evidence that he made any great effort to lead the Theosophic life; but no doubt Madame Blavatsky saw that he had possibilities of faithfulness and service, and so, as with so many others, she gave him his chance. In her modesty and unselfish desire to bring Theosophy to the attention of all people and make it a telling power in the world, she sounded Col. Olcott's praises so far as she could, and he was named President-Founder, being elected to the presidency of the Society for the first year of its existence. It should be mentioned here that his term of office was defined as for one year, and that he was never legally re-elected. Please remember in her treatment of Col. Olcott, as all her students know, Madame Blavatsky showed her great wisdom, using every means to call out the higher nature of the man and give him the opportunity to develop along the higher lines, which, if he had continued to avail himself of them after she died, would have made his name one of the most respected in the history of the Theosophical Movement.

As for William Q. Judge, who in addition to his splendid business qualities and legal ability had as well high spiritual attainments — he was the closest to her of all her students and colleagues, and received from her some of the priceless instructions as to the deeper truths of life, which she gave to no other of her disciples. He was a proof to those who knew him that in this life he had been soulfully imbued with the high purpose of serving humanity. Probably one great incentive in his life in this direction was the inborn consciousness that he had of the conditions of his native land — Church-ridden Ireland. He resided in Dublin until he was 13 and then his mother having died he came with his father to this country. In New York he studied law, and was successful in its practice. Not satisfied, however, with the ordinary aims of life he was searching for its deeper meaning, and in his search, Madame Blavatsky hearing of him sent for him. This was in 1874, and from then until her death he was her faithful disciple and colleague and afterwards became her successor. At the beginning of the Society we therefore have Madame Blavatsky as a central figure, with her two helpers, William Q. Judge and Col. Olcott, the latter helping in outer exoteric lines, in matters of the outer business of the organization, and the former, William Q. Judge, working in the outer organization with Col. Olcott, but also receiving instructions not only from his teacher H. P. Blavatsky but directly from the same source from which she received her knowledge (and this we have in writing by Madame Blavatsky herself), and working with her toward the upbuilding of the spiritual life of mankind. Under her direction and with his spiritual insight, which was recognized among the few faithful ones who were near him, he formulated the rules of the Esoteric School, which at his request Madame Blavatsky established in 1888. I shall speak of this later.

Even ordinary students of human nature and of conditions that obtained when Madame Blavatsky established this Society can see that with the exception of William Q. Judge, none of those who started with her in this work were deeply grounded in spiritual truths, or in soul life, and as was later proved there was at that time William Q. Judge alone who saw the real purpose of her work, and responded to her teachings. Thus there was a danger among those who became associated with Madame Blavatsky that

ambition would grow. We see the two men who were closest to her, who had the same opportunity, one moving on so long as Madame Blavatsky was there to direct his movements and hold him in check, doing much excellent work for the Society but, as was clearly shown after Madame Blavatsky had passed away, permitting the seeds of ambition and vanity to grow. Later he forgot the obligations he was under to his teacher, and sought to discredit her influence in the spread of Theosophy in order that he might fill a larger place in its history. Looking at the other man, it can be seen that every act of William Q. Judge showed his growth into a wider consciousness and deeper knowledge. The subordination of his personality, his modesty in going before the people, never taking advantage of his position to exercise an influence over them, all were indicative of the man; and all the time there went out from him in correspondence, and in his writings as editor of his magazine, *The Path,* even from his very presence — a spiritual uplifting influence which has been a source of help to many faithful students who now revere his memory, and seek to pattern their lives after his.

So little aid had William Q. Judge in the early days that in his magazine, *The Path,* founded and edited by him, often all the articles were by himself, written over different noms de plume, yet so versatile was he that none could have recognized it. Often would he work in his law office all day and then write all night for his magazine, or sometimes paint sketches which he would sell to art dealers for money to pay the printers or buy postage stamps for Theosophical work. And then his correspondence to all parts of the world. How many would apply to him for teaching, for a solution of their difficulties, for advice, and his words were as healing balm on many a throbbing wound.

This was the man whom Dr. Elliott Coues had sought to vilify and displace.

For her Society, for the cause of Theosophy, Madame Blavatsky counted her own life as nought; she sacrificed herself at times almost recklessly. Realizing the limited time she had in this one incarnation and the awful need of the world, the spiritual pride and darkness, the people crying for a light to guide them — she worked night and day, writing, writing, writing, that the message of Theosophy surging from her heart and illumining her mind might be recorded for all future generations.

Suffering intensely from overwork, by the very force of her will she maintained life in her tired body until she had sown the seed. Yet it is beyond doubt that this last attack by Dr. Elliott Coues and the New York *Sun* helped to shorten her days. It caused too a sifting of some of the half-hearted from the ranks of the Theosophical Society. At every attack there have been some few who have drifted away — the fear of being blamed, of identification with an unpopular cause, have obscured their love for humanity, and like soldiers deserting at the first shot from the enemy, they fled the ranks; like Peter denying his Master, they threw mud at their teacher. It was about this time, 1888, that Mrs. Annie Besant sought an interview with H. P. Blavatsky. She showed a deep interest in Theosophy, and there are those who can testify that she realized and admitted the errors in her former views as publicly promulgated by her, which in many ways were the very antithesis of Theosophy. Remember, that at that time Mrs. Besant was before the public, not popular, it is true, but accustomed to public work of a certain nature, and Madame Blavatsky was in need of all the help she could obtain. Thus when Mrs. Besant came to her she gave her an opportunity to reconstruct her life and become a worker in the Theosophic Cause.

Formation of Esoteric Section. H. P. Blavatsky's endorsement of W. Q. Judge.

It was announced that I would relate some incidents in the history of the Theosophical Movement which have not hitherto been made public, and one of these, or rather a series of them, is connected with the history of what among students was formerly known as the Esoteric Section, or the Esoteric School of Theosophy. This inner body of students was reorganized by Katherine Tingley in 1898, at the same time the Universal Brotherhood and Theosophical Society adopted its new constitution at Chicago. Now I have permission from Mrs. Tingley to tell you something of its history.

In 1888, the same year in which *The Secret Doctrine,* Madame Blavatsky's greatest work, was published, William Q. Judge from New York wrote to Madame Blavatsky in London suggesting the formation of a body of students, to consist of those who were earnestly seeking to make Theosophy a practical power in their daily lives, and for the aid that would come from the study of its deeper teachings. Many people have wondered what was the great power that has held this organization together. There have been many reasons for its growth and strength, but one especially has been this body of students just referred to, binding them together for the furtherance of the Theosophical work.

On the request of his teacher, Madame Blavatsky, William Q. Judge drafted the rules of that body under which it is still governed. In this body of students a pledge was taken which I have Mrs. Tingley's permission to read to you, but before doing so it will no doubt be of interest to you to know that at the time of Katherine Tingley's libel suit against the Los Angeles *Times,* and its editor, General Harrison Gray Otis, the position taken by the defendants was that all students of Theosophy were bound by a pledge to obey Katherine Tingley in every detail of their lives. As to how far they are pledged you will presently see. The pledge was introduced by the opposing attorney, and was probably obtained from the hands of an unfaithful member. As Katherine Tingley said at the time, nothing could have served her case better, for it shows plainly that there is nothing in the obligation binding students to obey Katherine Tingley personally or in any other interest of their lives except as students of Theosophy — she the Teacher, they the students. The pledge was read in Court, and it was very amusing to notice the confusion of the defendant's attorneys when they realized that the obligation to follow the Leader and Official Head — Mrs. Katherine Tingley — of this Organization, was in respect only to Theosophic duties, and contains not one word of reference, nor does it include any hint, as to anything outside specific work for the Theosophical Movement. This obligation then, is as follows:

* * * * * * * *

It is of interest to note that Col. Olcott was never allowed by Madame Blavatsky to become a member of this Esoteric Section, and after her death, when no longer under her inspiring influence and restraint, it was shown in his correspondence and in other ways that he had the greatest jealousy not only of this body, but also of Mr. Judge personally. William Q. Judge was the only member in the Esoteric body of whom H. P. Blavatsky required no pledge, for he, as Madame Blavatsky herself states, had *given his pledge to her own Teacher thirteen years previously, namely in 1875, which was the year of the foundation of the Theosophical Society in New York.* Mrs. Annie Besant,

who did not join the organization until 13 years later, 1888, became a pledged member of this Esoteric body, and was pledged to observe the rules.

Now as to William Q. Judge's position in the Theosophical Movement. We have seen how when he was attacked by Dr. Elliott Coues, Madame Blavatsky stood by and defended him. Let me quote from an official letter written by Madame Blavatsky to the Convention of the American Societies in 1888. The letter began as follows:

> To WILLIAM Q. JUDGE, General Secretary of the American Section of the Theosophical Society:
>
> My dearest Brother and Co-founder of the Theosophical Society:
>
> In addressing to you this letter, which I request you to read to the Convention summoned for April 22nd, I must first present my hearty congratulations and most cordial good wishes to the Society and to yourself — the heart and soul of that body in America. We were several to call it to life in 1875. Since then you have remained alone to preserve that life through good and evil report. It is to you chiefly, if not entirely, that the Theosophical Society owes its existence in 1888. Let me thank you for it, for the first, and perhaps for the last time publicly and from the bottom of my heart, which beats only for the cause you represent so well and serve so faithfully. I ask you also to remember that, on this important occasion, my voice is but the feeble echo of other more sacred voices, and the transmitter of the approval of Those whose presence is alive in more than one true Theosophical heart, and lives, as I know, pre-eminently in yours.

Further, H. P. Blavatsky, in December of the same year, wrote the following:

> As Head of the Esoteric Section of the Theosophical Society, I hereby declare that William Q. Judge of New York, U. S. A., in virtue of his character as a disciple of thirteen years standing and of the trust and confidence reposed in him, is my only representative for said Section in America, and he is the sole channel through whom will be sent and received all communications between the members of the said Section and myself, and to him full faith, confidence, and credit in that regard are to be given.

And as if in prophetic anticipation of the outrageous attack later made upon him by Mrs. Besant, to whom Madame Blavatsky had given the opportunity to live the better life, and the bitter onslaughts of ambition against his position so faithfully held by him, H. P. Blavatsky, on October 23rd, 1889, wrote:

> The Esoteric Section and its life in the U. S. A. depend upon W. Q. Judge remaining its agent and what he is now. The day W. Q. Judge resigns, H. P. Blavatsky will be virtually dead for the Americans.

Furthermore, Madame Blavatsky declared in writing that after her death W. Q. Judge was to take her place in America, and no other construction or meaning can be placed upon these statements save to regard them as being actually meant by Madame Blavatsky, and that in such case, should William Q. Judge resign it would mean the death of Theosophy in America. The application of this we shall refer to later.

As said, Col. H. S. Olcott, the first President of the Society, never was a member of this inner body of students, which, as we know, was the soul and life of the Theosophical Society, the latter being but the outer form for the dissemination of exoteric teachings to the public; also that William Q. Judge was the only member who was not required to take a pledge therein; that Mrs. Annie Besant was a pledged member, pledged to observe the rules; that later, Madame Blavatsky, to encourage her in her work, appointed her as Recorder

of the teachings, but never gave her the position of teacher, but of secretary, to record the teachings which Madame Blavatsky gave to her students.

H. P. Blavatsky's death. Society reorganized. Enormous majority supports W. Q. Judge. He dies shortly after vindication.

After H. P. Blavatsky's death, W. Q. Judge, whose position as teacher, and successor of Madame Blavatsky, was assured by the latter's written statements, and who was moreover the only one qualified for that position by virtue of his knowledge, his service, and his long training under H. P. Blavatsky and her Teachers, gave to Mrs. Besant the greatest opportunity of her life for spiritual progress, to show her loyalty to her teacher H. P. Blavatsky, and her devotion to the cause of Theosophy. Doubtless supposing that she would carry out her professions in act, appealing to the best side of her nature, and as she was free to give her time and energy to the Theosophical Cause, he gave to her this opportunity to help in carrying out the plan of work begun by H. P. Blavatsky. It must be remembered that at that time she showed no sign outwardly of the ambition which later developed, and one may charitably suppose that she was making a sincere effort to lead a Theosophic life that she might better help humanity.

For a time after Madame Blavatsky's death, to all appearances, Mrs. Besant worked faithfully. Not a year had passed, however, before the first prominent symptom of her ambition showed itself in her accusation against Col. H. S. Olcott, whose resignation from the Presidency (which office he held only by courtesy, not legally) she demanded. Under this unbrotherly pressure and threats of Mrs. Besant, Col. Olcott did resign, but William Q. Judge, using all his influence, persuaded the American members to adopt such action as to prevent this from taking effect, and he ultimately withdrew his resignation. Failing in her efforts in this direction, and there being but Col. Olcott and William Q. Judge between her and the goal of her ambition, which — such was the opinion of many of the faithful students of Theosophy — was to govern the Theosophical Society throughout the world, and much to the surprise of some of her fellow-workers who had heretofore trusted her, Mrs. Besant began subtle attempts to undermine the influence of Mr. Judge. This she attempted to do first by secret correspondence to all parts of the world, in direct violation of her solemn and sacred pledge, which was " I pledge myself never to listen without protest to any evil thing spoken of a Brother Theosophist, and to abstain from condemning others," seeking for and listening to unproven, unprovable, and utterly false statements against him.

Her charge against William Q. Judge was that certain statements given by him as coming from his Teacher in India, who, as said, had also been Madame Blavatsky's Teacher, were, to quote her own words, " given a misleading form." There is no question that many in the world hearing of Mrs. Besant's accusations, came to think that he had committed some immoral, dishonest, and criminal act. Think of it! The absurdity of this member so recently come into the work — for remember she did not enter the Theosophical work until 1888 — who had never been a direct pupil of Madame Blavatsky's Teacher, but only of Madame Blavatsky herself — the absurdity of her presuming to stand in judgment of an advanced, accepted, and faithful worker such as William Q. Judge. Finally, in 1894, she openly attacked him, as well as the honor of her own teacher, H. P. Blavatsky. So determined was she to carry her point and

bring her plans to fruition, so insidious were the disintegrating forces set in motion by her, and so subversive of the principles on which were founded the Theosophical Movement, and especially the inner body of students, of which, as said, Mrs. Besant was a pledged member, pledged to observe the rules, that for a time it appeared as though the harmony of the Society would be so disturbed that it would take a long time before it could recover. And remember too, that William Q. Judge at that time was ill and overworked.

Moreover, in spite of Madame Blavatsky's statement regarding William Q. Judge, that "The day W. Q. Judge resigns, H. P. Blavatsky will be virtually dead for the Americans"; Mrs. Besant used every means TO FORCE HIM TO RESIGN; thus again setting her Teacher at naught, at the same time trying to cajole him with a promise that if he would resign, he could still have some place in the Theosophical Society.

Is it not plain to see that Mrs. Besant was willing to sacrifice the whole Theosophical Society in America? for she took a position directly opposed to the emphatic statement of her own Teacher, Madame Blavatsky.

It was at this juncture that the American members, headed by the Aryan Theosophical Society of New York and the Boston Society, determined to take action. Finally at the annual Convention of the American Societies at Boston in 1895 *by a vote of 191 delegates to 10,* William Q. Judge was elected President for life and all connexion with Mrs. Besant and her associates was severed and repudiated. This vote represented a majority of the active members *throughout the world,* and this majority was still further increased by similar action being taken by members in England, Holland, Sweden, Germany, Australia, India, and other countries. In India there was on the roll an apparently large numbers of branches of the Theosophical Society that supported Mrs. Besant, but upon investigation it was found that in very many instances these branches existed only on paper or had but one or two active members in good standing. This was later confirmed by Katherine Tingley when she visited India on her first Crusade around the world in 1896-7, when her agents made careful investigation.

Thus was William Q. Judge vindicated, but he lived only 11 months longer and passed away March 21, 1896, after intense suffering due in the main to the malicious persecution to which he had been subjected.

The principal agitator against William Q. Judge in this country and chief promoter of this repudiated body, at the head of which is Mrs. Besant, was Alexander Fullerton, whose downward path evidently began at about that time, and which at last has caused him to be arrested for sending immoral matter through the mails to a boy, as I read to you last Sunday.

As Madame Blavatsky has said, "Facts are pitchforks," but they must be brought out if we are to protect the weak and the innocent. We must refer to and protest against such things, else in a sense we become a party to them; and unpleasant as it is, if we have the knowledge we have a duty to see that the public are warned.

The wisdom of the action that was taken at the 1895 Convention at Boston has been amply proved, and the very fact that from time to time false statements are made by those who feel it to their interest to mislead the public to further their own ends, gives a further source of congratulation that they are not in any way identified with us, to the end that the real Theosophical work may not be obstructed. There are many inquirers seeking the right path all the time, and new members. We owe them a duty, and besides, we must have a true history to pass down to the succeeding generations.

It is a well known fact that the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY does not issue any statement as to the number of its branches or members. It has no need for doing so. Its influence is world-wide and is felt in every country of the globe. The great bulk of the membership in the Organization is what is known as membership-at-large; and such members are directly attached through correspondence and association with our International Headquarters at Point Loma.

KATHERINE TINGLEY SUCCESSOR TO W. Q. JUDGE AND H. P. BLAVATSKY. ENORMOUS INCREASE IN MEMBERSHIP. KATHERINE TINGLEY'S INSISTENCE ON THE APPLICATION OF THEOSOPHY TO EVERYDAY LIFE. BITTER ATTACKS AGAINST THEOSOPHICAL INSTITUTION AT POINT LOMA. KATHERINE TINGLEY SUES LOS ANGELES "TIMES" FOR LIBEL. DASTARDLY ANONYMOUS ATTACKS AGAINST KATHERINE TINGLEY.

In the early days there had to be branches — we had not then our printing presses, nor our extensive correspondence and propaganda bureaus; but when Mrs. Tingley visited the branches during her first Theosophical Crusade around the world shortly after the death of William Q. Judge, she found that during the two years' illness of Mr. Judge before his death, all sorts of abuses had crept into many of these branches — often a man with a loud voice and a dominant personality, who perhaps, even with a collegiate education, had made no success whatever in his life in the outer world, would force himself to the front — energetic perhaps on material and mental lines, but as to spirituality woefully lacking and wholly unfitted to the directing of a local body of Theosophical students. Others sought to make the branches a stamping ground for the airing of their own personal views and for the gratification of their ambition either to obtain a position of power or to air their opinions before the public, and the majority of the branches then existing were subject to these conditions.

Thus it has been that there were many occasions to discourage the continuation of centers and the formation of new ones; for the spread of Theosophy — let it be clearly said — depends first of all upon the life and character of those who profess it.

This action of Katherine Tingley brought to the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY many new members who had heretofore held back from joining the local societies, and in the first two years after Katherine Tingley became Leader and Official Head the membership of the Society throughout the world was trebled in numbers.

Recently a lecturer from the Orient lecturing in San Diego for Mrs. Besant's society made a statement which I cannot let pass without protest. He is reported to have declared regarding certain small pseudo-theosophical bodies, probably in defence of his own position and that of the society he represents, that

> It does not matter what the name is so long as a person is proclaiming the truths of Reincarnation and Karma and the possibilities of the spiritual life. It is the great work of Theosophy; it does not matter what organization is doing it.

And so other persons unthinkingly might say. But not so the true Theosophists. It does matter what is the life and character of those who are proclaiming Theosophy. It does matter that the one who gives out these

truths shall endeavor to apply them to his own daily life. Let me ask: Is there not too much already of cant and hypocrisy in the world? As H. P. Blavatsky says: "Cant is the most loathsome of all vices," and the enmity and antagonism that Katherine Tingley has aroused in certain quarters is because she insists that there shall be not only the profession, but also the actual carrying out among her members of the truths of Theosophy in every day life.

As the Theosophical work progressed under the direction of Katherine Tingley the great majority of the members showed the most satisfactory results in the grasping of the opportunities given, but the Society was not yet entirely free from those factors that are to be found in all societies, and so from time to time an upstart for Theosophic honors would appear in the arena, with projects quite adverse to its real interests, attempting to use Theosophy to cover his selfish plans. In every case, however, such people, not being able to keep up with the procession, found themselves not at home in the Society, driven out by the full force of the high ideals and the purity of the Theosophic life which was demanded of them. Whenever any one of these delinquents found the opportunity to further his pet project he has attempted to do it, and so the word "Theosophy" has been used as a cover for false teaching and to mislead the public. But the reorganization of the Theosophical Society and its enlargement by which it became merged into the Universal Brotherhood and Theosophical Society at the convention at Chicago in 1898, which action was taken by an almost unanimous vote, has proved to be a blessing to all faithful members and followers of the teachings of H. P. Blavatsky, and has precluded all future possibility of the Society's being rent in twain, its libraries separated and lost, and its interests affected by quasi-Theosophists.

I have often heard Mrs. Tingley express sympathy for the public and make many excuses for their prejudices and even for their calumnies, for she has said that Theosophy has too often been judged by the deplorable examples found in the lives of these delinquents.

It is to be remembered that not many years ago the public mind was startled by certain maliciously false statements published in the yellow journals both in America and Europe against Katherine Tingley, her work and her schools. The prime authors of these statements were two men, whose names are known, one who for four years was under the treatment of a prominent physician in New Orleans (whose affidavit we have to that effect) for insanity, and who boasted that it was his mission in life to tear down Katherine Tingley and to exalt Mrs. Besant. These two men privately circulated a long account purporting to be the life of Katherine Tingley but composed of the greatest calumnies and falsehoods — the greater part being made out of whole cloth and part of distorted truths. It was this matter, typewritten — not printed, for they dared not publish it and dared not send it through the mails — which was passed around surreptitiously, shown to editors — and I could give you the actual names of some editors to whom it was shown and who refused absolutely to take any notice of it. It was sent to ministers, even in San Diego and to members of Mrs. Besant's Society and to anyone else whom they thought they could influence against Katherine Tingley and Point Loma, and it was this dastardly false statement (worked out by these two men referred to) that was the basis of the attacks against Katherine Tingley made by the Gerry Society for the Prevention of Cruelty to Children in New York, when they detained eleven Cuban children and one of our lady physicians, holding

them on Ellis Island on the plea that Point Loma was no fit place for children. You all know how this ended, how Mrs. Tingley demanded an investigation of her schools at Point Loma be made by the United States Government, or she would have brought suit against the Government, (as Sargent well knew) that Commissioner General Sargent of the Bureau of Immigration personally made such an investigation and reported favorably to President Roosevelt, and that the children were ordered to be sent on here to Point Loma, where they are at the present time.

One may well ask, Why should these men go to the trouble of circulating such a tissue of falsehoods against Katherine Tingley? But when I tell you that she knew the Jekyll and Hyde life of one of them, which ultimately resulted in his arrest, and that he feared that some day she might lift the veil and show his hypocrisy and immorality, can you not see in all these efforts of his an attempt to bring such discredit upon her and her work that she would not be believed?

Some of these facts must come out before the public, for they are entitled to know what is back of the persecution that Katherine Tingley and the Point Loma Institution have had to endure. In the detailed history others who took part will be named.

We have been urged by people here in San Diego and elsewhere not in any way identified with our Society, that it is only fair to the public that these statements should be made and an injustice if they should remain unspoken.

Some people may well say "It does not matter who teaches Theosophy," but no one who has any true comprehension of the meaning of Theosophy will say so. For as Madame Blavatsky said: "You cannot pour attar of roses into a scavenger's bucket and the perfume retain its purity and sweetness;" and so it is that the pure truths of Theosophy cannot be given out pure and undefiled from the lips of one who is not honestly endeavoring to make Theosophy a part of his daily life.

Had not one of these two men recently fallen into the hands of the law through his crime he would in a short time have been brought into the courts of New York for his libelous and infamous work against Katherine Tingley. His coadjutor is irresponsible and was but a tool in the hands of the former, this being proven by his own statement to Katherine Tingley's father, who at that time was devoting his whole energy — though an old man of seventy-five years — to run down and expose these traducers, but in the midst of his efforts he overtaxed his strength and died.

CALUMNIATORS DEFEATED IN ATTEMPTS TO EXPLOIT SOCIETY FOR PERSONAL ENDS. THEOSOPHY AND WORK AT POINT LOMA FALSELY GIVEN AS CAUSE OF FAMILY TROUBLES.

How the Society has been used by those seeking to exploit it for personal ends cannot be told fully here tonight, but there are one or two striking points that I will mention and that serve to lift the veil on questions of the separation of families with which Katherine Tingley has been so often charged. Several instances have occurred since the International Headquarters were established at Point Loma in which efforts have been made to use Theosophy and Point Loma as a basis to serve in divorce proceedings and in other family matters, such as the separation of parents and children and husband and wife. The first instance that I will refer to is that of a man who for several years previously had not only neglected his wife, but whose life was said to be so immoral

that she deserted him and then secured a divorce, the courts giving her the custody of their only child, a daughter. The mother married again — a member of the Theosophical Society — and later died. Her last wish was that her daughter might be placed in the school at Point Loma to complete her education and to have such protection as to keep her from any association with her father, whose conduct had broken up the home. Not long after her admission to the school the father appeared in San Diego and demanded the custody of his daughter, and circulated malicious stories that Mrs. Tingley was separating father from child. He brought his case into the courts of San Diego, and papers were served upon Katherine Tingley that she was holding the child; but when the case came on for trial this child herself placed facts in the hands of the lawyers in regard to her mother's statements and her desire that she should not associate with her father, with the result that the case was dismissed. But the enemies, gossips in San Diego and elsewhere, and yellow journals caught up the father's story, and the falsehoods given out by him have never been overtaken by the truth. It was learned afterwards that the father was encouraged in making his attack upon Point Loma by certain enemies of Katherine Tingley and the Theosophical institutions. This girl is still at Point Loma.

Another case that created a great stir at the time was that of a certain man residing at Chicago who planned a visit of his wife and children to Point Loma, they to remain there for three months while he went on a trip up the Coast and possibly, also, to Honolulu. This man arrived at Point Loma and even made application to enter his children in the school, although for years he had been an open and bitter enemy of Theosophy — his wife was a member of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY. Mrs. Tingley, having no faith in him, refused to accept the children, but they were allowed to stay with the mother as paying guests for three months, her health being greatly broken down. The husband even paid money in advance both for his wife and children, and departed, as he said, upon his trip. Two days later he appeared at the Point Loma Homestead in a carriage and made an attempt to kidnap the two children. Through the mother's efforts, however, he did not succeed, but later brought habeas corpus proceedings against Katherine Tingley for restraining the children, with which, of course, she had nothing to do, they being in the sole care of the mother, and Mrs. Tingley having refused to admit them into the school. A similar writ of habeas corpus was directed by the husband against his wife, charging her also with imprisoning the children whom, bear in mind, he had voluntarily left in her sole custody ten days before. Mrs. Tingley appeared in court with her attorney, but immediately on opening the case it was dismissed on application of the man himself. A short time later he succeeded in bringing this case before the Los Angeles court, and an old clause of the law was strained to the point that a sheriff's officer called at Point Loma and took the children away, the mother following, although prostrated by illness at this time.

Owing to the fact that the wife withheld her most important evidence against her husband on the advice of her lawyer; owing to the fact that she had already brought suit for divorce in Chicago and was intending to return there to prosecute it the following week; owing also to the fact that much of the evidence submitted by the plaintiff and witnesses was perjured; and in spite of the fact that the custody of children *cannot* be settled in a habeas corpus proceeding, this being the only contention between the litigants, the Los Angeles court gave the father temporary custody of the children, this being the extent of its judicial power; and if the mother wished to recover her children permanently

she must go to Chicago to enter suit there. However, under the advice of her Chicago lawyer and of her closest friends she did not go, as she was reliably informed that her husband and her mother, who was a physician and had been for years the principal disturbing element in her family life, had planned to place her in an insane asylum — this, we understand, is easily done in Illinois. The wife, in her despair, resorted to the California courts, seeking a divorce and the custody of her children on the ground of the adultery of her husband with her own mother, who was, according to the wife's statement, a woman of notoriously cruel and immoral life. This woman, named as co-respondent by the wife, was also a bitter enemy of Mrs. Tingley, being associated with Mrs. Besant's theosophical interests, and had formerly entertained some of Mrs. Besant's lecturers, and never having forgiven Katherine Tingley for ignoring her application for a position, although a total stranger to her, upon her (Mrs. Tingley's) medical staff at the time of the latter's first Crusade to Cuba when President McKinley so liberally aided and endorsed her work, giving free transportation on the U. S. Transport *Berlin* to Katherine Tingley and her band of physicians and nurses and supplies of food, medicine, and clothing.

Unfortunately for the wife, the California courts could not hear her case until she had been a resident of the state for one year, and the case was further delayed by a clerical error in the first bill filed which, although a mere technicality, necessitated re-filing and an additional three months' delay. In the meantime the father brought suit in the Illinois courts and gained possession of the children because the wife was not present to oppose. Now it will be of interest to you to know that according to the wife's own statements it was Katherine Tingley's advice alone that had sustained her in living the last three years with this man who, so the wife says, had abused all rights as a husband.

The wife had applied to Katherine Tingley three years previously, saying that she could stand her life no longer because of the unnatural and pernicious influence her mother had for some years exercised over the husband, to the extent, in fact, that the real home life had seemingly been hopelessly destroyed. She told Katherine Tingley that she had determined to sue for a divorce, but Katherine Tingley urged her not to give up trying but to make still another effort. This man, who is a business man in Chicago, while he has taken the children from their heart-broken mother's arms temporarily, has not succeeded in effacing from the public mind the charges which his wife brought out against him to establish her case, so that even to this day he is very bitter and is still found working behind the scenes wherever possible to injure Katherine Tingley and the good name of Theosophy. His calumnies are mostly in interviews, and in his correspondence he rehashes the rotten matter before referred to which was circulated by the two men above mentioned. He asserts that he has proof, but when an attempt is made to get him to give proof, when he is forced into a corner, he clears himself by saying to those who demand proofs that he has none, but only that his statements are based on newspaper stories.

Other attempts have been made by men who have tried to get rid of their wives to involve Theosophy, and they have named Theosophy and the work at Point Loma as a cause to cover their own mistakes and gain sympathy from a misinformed public. In every case, however, they have been defeated, though another link in the slander is added. Yet these calumniators are still our brothers and though blind and weak are not left out of the Theosophic scheme of salvation. If we do our duty by them now, not consenting to nor condoning their misdeeds, in another incarnation, if not in this, they will have another chance to atone.

We feel that all lovers of truth and justice will be glad these statements have been made, which barely touch on the surface of many of the misrepresentations which Theosophy has had to suffer.

At some other time I hope to give further historical matter which will chronicle pleasanter incidents in the history of the Theosophical Movement.

CONCLUSION

Work at Point Loma. School of Antiquity. Great Library. Katherine Tingley the Teacher.

It would be impossible to give here a detailed account of the growth and development of the many activities at Point Loma, yet even a brief sketch such as this would be incomplete without some reference to them.

First then, at Point Loma are located the International Headquarters of the Universal Brotherhood and Theosophical Society which, as will already have been seen from the above, is the direct continuation, *de jure* and *de facto*, of the original Theosophical Society founded by Madame Blavatsky in New York in 1875. From this world-center and International Headquarters the work of this vast Organization is carried on in all parts of the world.

It has already been stated that the membership of the Society was trebled in the first two years of Katherine Tingley's leadership, and it may further be said that the work has increased at least five-fold during the past year. The propaganda and correspondence bureaus are taxed to their limit, while the Aryan Theosophical Press, founded by William Q. Judge in 1888 in New York, and now established at Point Loma, even with all the increased facilities of a new printing press, linotype machinery, book-bindery, photo-engraving department, is already inadequate to supply the demand for literature from all over the world.

One of the most interesting phases of life at Point Loma is the student life. In 1897 Katherine Tingley founded the School of Antiquity, the aims of which are as follows:

> Although American in center, this school is international in character, a Temple of Living Light, lighting up the dark places of the earth. Through this school and its branches the children of the race will be taught the laws of physical life, and physical, moral, and mental health and spiritual unfoldment. They will learn to live in harmony with nature — they will become true lovers of all that breathes, they will grow strong in an understanding of themselves, and as they gain strength they will learn to use it for the good of the whole world.

Connected with the School of Antiquity is the School of Antiquity Library in which are many rare and valuable books. The original nucleus of this was the gift of his fine collection of books by Rev. S. J. Neill, many years ago, since which time the library has grown enormously so that there are now several thousand volumes. These are at present temporarily housed awaiting the erection of the School of Antiquity Temple which is to be their permanent home — the corner-stone of which is already laid. In addition to the above there are also at Point Loma the Aryan Theosophical Society Library and the International Headquarters Library.

Already the School of Antiquity numbers among its students — and all are students at Point Loma, gratefully acknowledging Katherine Tingley as

their Teacher — men and women from all walks of life and every profession: musicians, artists, writers, physicians, lawyers, engineers, business men, craftsmen, and artisans. Fortunate indeed are these students, for they have the privilege of receiving from their Teacher, Katherine Tingley, the priceless instructions of Theosophy, the Wisdom-Religion.

Those who are closest to Katherine Tingley assert, and do so from actual experience of the results, that she has access to the same source of wisdom as had her illustrious predecessors, H. P. Blavatsky and William Q. Judge. There were many teachings which H. P. Blavatsky gave to no one but her faithful colleague and successor, William Q. Judge, and others which he also received direct from Madame Blavatsky's Teacher. All of these were in turn handed to his successor Katherine Tingley. These together with the great knowledge which she herself has, form the basis of the deeper instructions given to the faithful students at Point Loma, as and when they become worthy and qualified to receive the same.

And this instruction is not some far off mystical teaching but that which can be applied here and now. It is not any strange dabbling in weird phenomena, not any attempt to develop abnormal psychic powers, clairvoyance, the seeing of astral colors or the hearing of astral sounds — these have nothing whatever to do with the spiritual life, the inner divine life of man, but are dangerous hindrances, not aids. But the teaching given by Katherine Tingley to her students is practical, applicable to our every day life. It calls for the purification of one's nature, self-control, self-conquest; it is a benediction upon the home, and an uplifting power in the life of every man and woman who will follow it, giving a better understanding of life and its sacred opportunities.

Point Loma is destined to be and has in part already become a great seat of learning where are being studied these deeper and inner teachings of the great science of life, Theosophy, and its students are engaged in many lines of deeper research that have a profound significance in regard to the future welfare of humanity, the results of which will in due time be made known to the world.

APPENDIX

FOR the information of those not acquainted with the facts, the following statement is made (See Pamphlet "Katherine Tingley, Humanity's Friend," page 17):

In October, 1901, an article was published in the *Los Angeles Times* by the Times-Mirror Company, of which Gen. Harrison Gray Otis is president, being also Editor of the paper, in which outrageous false statements were made against Katherine Tingley and the Point Loma Institution. In consequence of this, Katherine Tingley brought a libel suit against the Times-Mirror Company and Gen. Otis. This libel suit was tried before Judge Torrance of the Superior Court in San Diego, December 1902, and January 1903, being concluded January 13, 1903, when the jury rendered a verdict in favor of the plaintiff Katherine Tingley, completely vindicating her and the Point Loma Institution, and awarding her heavy damages.

It may interest readers to know that GEN. HARRISON GRAY OTIS WAS AT THE TIME VICE-PRESIDENT OF THE ASSOCIATED PRESS!

In his charge to the jury Judge Torrance said again and again to statement after statement which had been made by the defendant Otis and to charges alleged by him:

" I declare to you as a matter of law that there is no legal proof of the truth of that charge, and therefore you must regard it as false."

Note these words:

" I declare to you as a matter of law that there is no legal proof of the truth of that charge, and therefore you must regard it as false."

He further said to the jury: " I deem it of great importance that you should clearly apprehend the real issues in this case. . . . So far as they pertain to the exclusive province of the Court they are these, and the Court thus decides them:

" FIRST.— The publication in the *Los Angeles Daily Times* complained of in this action was capable of the interpretation placed upon it by the complaint.

" SECOND.— So far as defendant has not denied by its answer (not by the words of its counsel) the meanings attributed to this publication by the complaint the article must have been regarded to have been published, and to have been understood by those who read it, in the sense imputed by the complaint.

" THIRD.— The publication, in all respects in which it is construed by the complaint, is in law libelous."

As said above, the jury returned a verdict for the plaintiff with heavy damages, and the Superior Court Decision was upheld by the State Supreme Court.

MRS. TINGLEY WINS SUIT

CALIFORNIA SUPREME COURT SUSTAINS JUDGMENT OF $7500 AGAINST " LOS ANGELES TIMES "

Point Loma, Cal., April 3 (Special) — Katherine Tingley has won her libel suit against the Times-Mirror Company, publishers of the *Los Angeles Times,* Harrison Gray Otis, editor. The decision of the San Diego Superior Court is upheld and judgment for $7500 is affirmed by the State Supreme Court. Four years ago Mrs. Tingley brought suit for libel against the *Times* and won her case in the Superior Court of San Diego County. Mr. Otis appealed to the Supreme Court for a new trial. The case has been pending for the past three years. The Supreme Court has given Mrs. Tingley a final victory by affirming the decision of the lower court notwithstanding eight hundred or more objections entered by the attorneys for Mr. Otis.

— *Boston Transcript,* April 3, 1907

"There is no Religion Higher than Truth."

The Universal Brotherhood and Theosophical Society

Established for the benefit of the people of the earth and all creatures

OBJECTS

This BROTHERHOOD is part of a great and universal movement which has been active in all ages.

This Organization declares that Brotherhood is a fact in Nature. Its principal purpose is to teach Brotherhood, demonstrate that it is a fact in Nature and make it a living power in the life of humanity.

Its subsidiary purpose is to study ancient and modern religions, science, philosophy and art; to investigate the laws of nature and the divine powers in man.

* * *

THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY welcomes to membership all who truly love their fellow men and desire the eradication of the evils caused by the barriers of race, creed, caste, or color, which have so long impeded human progress; to all sincere lovers of truth and to all who aspire to higher and better things than the mere pleasures and interests of a worldly life, and are prepared to do all in their power to make Theosophy a living energy in the life of humanity, its various departments offer unlimited opportunities.

The whole work of the Organization is under the direction of the Leader and Official Head, Katherine Tingley, as outlined in the Constitution.

The International Brotherhood League

(Founded in 1897 by Katherine Tingley)

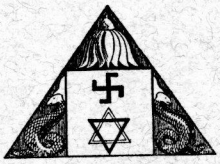
DEPARTMENT FOR PRACTICAL HUMANITARIAN WORK OF THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

OBJECTS

1. To help men and women to realize the nobility of their calling and their true position in life.
2. To educate children of all nations on the broadest lines of Universal Brotherhood; and to prepare destitute and homeless children to become workers for humanity.
3. To ameliorate the condition of unfortunate women, and assist them to a higher life.
4. To assist those who are, or have been in prisons, to establish themselves in honorable positions in life.
5. To abolish capital punishment.
6. To bring about a better understanding between so-called savage and civilized races, by promoting a closer and more sympathetic relationship between them.
7. To relieve human suffering resulting from flood, famine, war, and other calamities; and, generally, to extend aid, help, and comfort to suffering humanity throughout the world.

For further information regarding the above Notices, address

THE SECRETARY,
International Theosophical Headquarters,
Point Loma, California



THE ARYAN THEOSOPHICAL PRESS
Point Loma, California